HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

VOL. 2. NO. 26. CONCORD, N. H. SATURDAY, AUGUST 27, 1836. WHOLE NO. 52.

HERALD OF FREEDOM.
Office, Low's Block, opposite the Post Office.
PUBLISHED BY AN ASSOCIATION OF GENTLEMEN.
JOSEPH HORACE KIMBALL, Editor.
Elbridge G. Chase, Printer.

SLAVERY.

Slavery in the United States.

(*From "The Baptists in America," by the Rev. F. A. Cox, D. D., L. L. D.; and the Rev. J. Hoby, D. D.*)

In proceeding towards Pittsburg, our driver was in no hurry to proceed, and the delay afforded an opportunity for witnessing the injustice so often practised upon the blacks. A very respectable looking, well dressed young woman, had been waiting for the stage, and had paid her fare to go forward by it to the place of her residence.—While we stood at the inn door, a gentleman, on examining his chaise, found it was out of repair, and thought it desirable to send forward his lady and two children in the stage, who accordingly got in. On hearing a plaintive entreaty, and a harsh, angry, repulsive reply, my attention was drawn to the colored woman, who was earnest in imploring permission to go; when the following dialogue took place:—"I hope you will let me go, sir." "I tell you, you can't."—"But, sir, you have taken my money.."—"Well, you can't go." "You have received my money, sir, and I think I ought to be permitted to go, as I want very much to get home to-night." You can't go, I tell you, there is no room for you." "I think there is room, sir." "There's no room for you, and you shan't go."

Not a voice was heard during this altercation to plead for a poor unfriended girl, respectable and pleasing both in manners and person. I was astonished that the lady's intercession was not employed. Yet, perhaps, it was her prejudice that the stage-master consulted; or perhaps it was that of the lady's lord, who would not submit to the indignity of having his wife and children fellow passengers with a colored person.—However that may have been, when the driver's preparations convinced me that I could witness no more, I took the liberty to interpose, saying in reply to the last decision, "there is no room for you"—"I think we can make room for the young woman; at all events she shall have my place." Grieved as I felt at the thought of evils inflicted on this portion of my fellow-creatures, many of whom, too, are fellow-christians, I could hardly help smiling at the dilemma into which the parties felt themselves so suddenly thrown. Stupid as the blacks are said to be, I can only say, that the young woman very quickly, but with great propriety, availed herself of the opportunity, and the coach door being open for my entrance, she got in. I had no intention of being left behind, and therefore, immediately followed. The gentlemen standing round the coach seemed to be taken by surprise; it was doubtless a singular occurrence; but before their presence of mind returned, the driver was in sufficient self-possession to move off, and leave the discussion to those most concerned. I remarked two things when we had adjusted ourselves in the coach; first, there was room in the stage, as we had not after all the full complement of passengers. Moreover, the lady, who would not have interfered to prevent the young woman from being left behind, though so far as I could see, she herself was the cause of it, was willing enough to let the good tempered girl have the trouble of nursing all the way, and of trying to please and keep quiet one of the children.

During this journey, I had an opportunity of observing how sometimes even the drivers of the stages partake of the same prejudice against their fellow creatures of a different hue. I was riding outside, when we met a fine looking, well dressed, black man, walking fast, and carrying a bundle slung over his shoulder by means of a stick, on the end of which it was suspended.—With the exception of his very tall comely appearance, he was certainly very much like the little figures which editors of newspapers generally place at the commencement of an advertisement offering a reward for a runaway slave. "That fellow is a slave," said the driver, slackening his pace. "I know he is, I have seen the description of him; a large reward is offered for his apprehension. He ran off with his master's horse, which he rode as far as he could carry him, and then turned it loose." "I hope the poor fellow will get safely off," said I, much to the surprise of the driver. "That he won't," he replied; "he has been skulking about in the woods, and the horse, with the saddle and bridle is found, and is in the town to which he is going, where he is sure to be taken. I should like to take him myself, and secure the reward." As he said this, I felt uncertain, from his manner and movements, whether he would not seriously make the attempt. I therefore said, with some energy, "If I were he, and a robust stout fellow like that, you would have some trouble to capture me; he had no right to run off with the horse, but that is recovered; as to his running off with himself, if that is all, he has certainly as much right to do that, as any man can have to detain him."—The driver, for aught I can tell, apprehended that if he left his box to wrestle with the black, his passenger would probably move the horses forward a sufficient distance to leave him single-handed in his attempt, and declined it altogether.

The circumstances which led to the burning down of the hemp factories were these. The slaves were tasked, and as the time was to be their own after completing their stipulated task, with all the spring of hope and hilarity of free laborers, it was finished by the Wednesday night, or early on Thursday morning. A larger amount of work was of course required, and the tasks were lengthened by degrees, till they became physically impractible, inasmuch as the agent was again crushed and dispirited, and literally unable, even when punishment was vigorously resorted to, to comply with the demand. "Surely oppression maketh a wise man mad;" was it then surprising, that the poor ignorant slave should kindle incendiary fires? I obtained much information upon these points from a Kentuckian planter, a fine intelligent young man, and a perfect specimen of all I had imagined. He was free and unreserved in his manners and conversation, precisely the frank, hearty, impetuous man you might wish to meet with; caring nothing for what you thought, and, therefore, with a rough hand tearing away all veil and concealment from any subject on which he was inclined to give information. This gentleman was the proprietor of slaves, inherited from a relative, and he had been purchasing others. I objected to his recent purchase, as partaking of all the iniquity of the slave trade; and adverted to the consequences of buying and carrying off ten or twelve men from their wives and families. He replied—"They were bad fellows; I had them out of jails." I said, it was well known, that by connivance, those prisons were used by the keepers for the purpose of securing slaves about to be sold; and that the physical effects denoting the terror of those seized and confined in them, were so common, as to be almost uniform; being at first a profuse sweat, followed by a prostration of all energy; but that the keepers of jails, for the consideration of a fee, took charge of the wretched creatures brought to them in that condition. He admitted that this might be the case with some, and I argued that their right to themselves, and consequently to escape if they could, was at least equal to his right to detain them, as they had committed no crime, and expressed at the same time a hope, that a speedy emancipation would set them all free. His reply was, "I would burn them rather than let them go." I expressed my horror at such a sentiment, saying, "then, sir, God would deem you a murderer;" and I made some reference to a judgment to come.—"That may be," said he, "but I speak of my property, and would shoot them sooner than allow them to be taken from me." This led to a long and very interesting discussion on slavery and abolition, during which I certainly was surprised at the forbearance of so strong and athletic an antagonist, who told me that very few of his countrymen would listen to me so long as he had.

I do not doubt the veracity of this witness, when he declared he had seen so severe a punishment inflicted, that a surgeon stood by with restoratives to revive repeatedly the fainting sufferer, that the lashes might be renewed. He also declared, that he had known 1200 lashes, given at the rate of 50 a day consecutively; for what specific crimes he did not well remember. It is proper to add, these enormities were not practised in Kentucky, where it was his opinion the slaves were much better off than in Missouri and elsewhere. So frightful is the waste of life among those employed in clearing some new lands, I have heard the loss estimated at 33 per cent. per annum for the first few years.

[From the Liberator.]

Produce of Slave Labor.

One of the principal arguments in favor of the use of those products, is derived from the language of the Apostle Paul, on the subject of meats offered to idols. But, unhappily for this argument, it is in no respect a parallel with the subject before us. The apostle maintained, that as 'an idol was nothing in the world,' the simple ceremony of offering meat to such an imaginary being, had in reality no effect upon the meat, and did not in the least alter the nature of it, consequently it was the same thing as before; and if it might be lawfully eaten before the ceremony, then it might be afterwards. But as every one had not this knowledge respecting idols, Christians were exhorted to take heed, that by eating meat thus offered, they did not convey a false impression to those who were ignorant, and thus become a stumbling block to them. I cannot see what connexion this has with the use of slave labor productions. I cannot see, that because we are told, that an empty ceremony does not affect the lawfulness of the use of a thing, that we are therefore justified in purchasing of a man that which he has obtained by robbing others.

I do not wish to dwell on the *expediency* of refraining from these productions; but I ask, what *right* have we to make use of them? Has the master a right to the unrequited labor of the slave? No. Has he then a right to the articles which are produced by this unrequited labor? No. Can he convey to others a right which he does not himself possess? No. Can he convey to *us* a right to those productions? No. We can, therefore, have no right to them.

We deplore the condition of two millions of human beings, held as property in the hands of others, laboring incessantly under the fear of the lash, with no hope to lighten their toil, their spirit struck down, and with scarcely a knowledge of their immortal destiny. And what has induced their masters to reduce them to this dreadful state? Go to the overseer, and ask him, why he compels to the extent of human endurance, the toil of the slave? He points to the master, and says, 'I am hired to do it.' Go to the master, and ask him why he exercises such cruel authority? He points to the merchant of the North, and says, 'I am hired to do it.' Go to the merchant, and ask him why he thus hires oppression? He points to his customers, and says, 'I am but their agent.' Are we then guiltless? Do we not participate in the crime? Does the oppressor stand in a more guilty position in relation to us, than the thief to the receiver of stolen goods, or the robber to the receiver of plundered property? What is the stimulant which prompts the slaveholder to compel these toil-worn, defenceless, speechless sufferers, trembling under the dread lash, to labor without wages to the utmost of their strength? It is the knowledge of the fact, that WE will pay him for all this severity and injustice, by purchasing the productions. It is the hope of *gain*, that is the sole and only cause of this enormous wrong. It is the hope of the compensation which we help to make them, that causes them to rivet upon the slave the chains of his servitude, and grind him down in debasing ignorance, uncheered by the glad tidings of salvation, unmitigated by the hope of the world to come.

We are told of the difficulty of avoiding the use of these productions, because they are so intimately mixed with whatever we use. No impossibilities are required of us. The difficulty and inconvenience of doing right, does not authorize us to do wrong. And if, on some occasions, through ignorance or absolute necessity, we have partaken of these products, it does not justify us in *voluntarily*, for our own mere convenience, multiplying the wrong ten-fold, when we *know* we are doing so. Because we may have partaken innocently of stolen property, it does not justify us openly to *hire* a band of robbers to plunder our neighbors, in order that we may partake of the goods.

We are told that we cannot affect the market to any considerable degree, on account of the fewness of our numbers. I shall not attempt to show that if none of the people of the free States purchased slave produce, that the masters would immediately find it necessary to employ their slaves as free laborers. Effect on the market is only a secondary object. Our main aim is to convince our fellow citizens by argument and entreaty, addressed to their understandings and consciences. But we cannot do this effectually, if we lay ourselves open to the charge of insincerity or of inconsistency. If there should be a band of thieves or robbers, who should form a *system* of plundering their neighbors, and we should form a society to suppress it by preaching the truth; what hope could we have of operating on their consciences, should we say to them in one moment, 'cease to rob your innocent neighbors;' and in the next, 'what shall we pay you for your plunder?' It will be of little avail for us to express our abhorrence of slavery in one way, while we openly encourage it in another. It is for this reason that I consider this subject worthy of the careful examination of all members of the American Anti-Slavery Society.

J. J. THOMAS.

Ledyard, Cayuga Co., N. Y.
7th mo. 23, 1836.

[From the A. S. Record.]

CASTE.

MR. EDITOR,—If you can afford the room, I will venture to express my sentiments on two points which are of great importance in the present state of our holy cause.

1. Our duty as individuals in relation to the distinction of caste.

2. The propriety of separate institutions for the two castes.

1. Our duty as individuals. Caste is an arbitrary division of society into classes, which may not mingle, on terms of eqality, in the common intercourse of life. It differs from the distinctions created by wealth, refinement, education, &c., by being unsurpassable. Its barrier separates between individuals who are, in all important respects, mental and corporeal, on an absolute level. It even consigns to a fictitious inferiority, individuals who are every way superior.

Caste is a foe to happiness, producing oppression, jealousy, revenge, and settled hate; and obstructing the progress of the Gospel of peace.

The American *caste of color* is the direct effect of *slavery*, and tends powerfully to perpetuate that unjust system.

Who then will not say that it is an unrighteous distinction, which ought to be universally abolished, if not individually disregarded? Such an abolition would not *force* individuals of the two classes into social intercourse, but would leave the laws which regulate the intercourse of members of either class to their unrestricted operation in regard to all. The propriety of these laws, whatever they may be, is not now the question.

But if the circumstances of *color* ought not socially to divide the community into two classes, then the duty of *individuals* rests upon two grounds. 1. The individual is bound to do all those acts which it would be his *duty* to do, were there no such unrighteous distinction. The *duty* of the community is nothing but the aggregate of individual duties. The opinions or wishes of others cannot make it right for me to neglect a plain duty. They may make it right for me to refrain from things which are not obligatory. They may make it my *duty* to abstain from those things which, indifferent in themselves, may be construed as an ostentatious disregard of others. But there are cases in which I cannot regard caste without sin, let the opinions of others be what they will. For example. It may be right for me to refrain from cultivating the acquaintance of a certain colored individual—from inviting him to my table, and accepting invitations to his; it would, perhaps, be even wrong for me, as things are, to seek him out and walk arm in arm with him up Broadway; but if he should present himself at the door of my house, or of my pew in the Church of God, it would be *wrong*, yea WICKED in me to treat him with the less courtsey on account of his *color*, and he guilty prejudice against him for that reason. The false opinions and wrong feelings of others cannot be admitted among the considerations which determine duty in this case, without admitting a principle which will sanction all manner of *sin*. In my *manner* of doing my duty, I am bound not unnecessarily to disturb the feelings of others; but in the *matter* of it, I am bound to obey, whatever may be the consequences to myself or others, the commandment of God, "Honor all men."

2. Every individual is bound to do that which will convince others of the folly and wickedness of caste. He has duties as a reformer. What is it that keeps up caste? Example. And what else can throw it down? Precept without practice is notoriously powerless. It is even worse. No man's *practice* is so successfully quoted to support any sin, as he who acts contrary to, or not in accordance with, his right principle in regard to that sin. Now, whatever may be the clamor, wrath, and reviling, of any, or any number of individuals against abolitionists, for their intercourse with the colored people, I cannot but believe that to this, more than any other cause, we owe the firm hold which our doctrines have taken of the public conscience. We may have been occasionally indiscreet in the *manner*, but when we give up the *matter*, I shall despair of our cause—and not till then. I must, therefore, believe it peculiarly the duty of every abolitionist, as such, to take special pains to honor, by frank, open, unconstrained courtsey, merit, whenever it appears beneath a colored skin. He should not forsake the society of the whites, but he should meet the derserving colored man with the hand and heart of a *brother*. Such conduct cannot fail to be appreciated by the objects of our regard, and to have the happiest effect. It will convince all candid men, that to make the abolition of slavery successful and happy, it is only necessary to prostrate caste. I believe the conduct of Christ, in eating with publicans and sinners, conversing with the Samaritan woman, &c., illustrates both these views.

2. *Separate institutions.* These may seem to have grown out of necessity, but they undoubtedly re-act, to strengthen the wrong which originated them. For the improvement of the colored people they are as absurd as would be separate schools for the more ignorant and backward class of children. But as they grow out of the prejudice of the more powerful caste, it is obviously premature to overthrow them till the prejudice can be measurably subverted which gave them rise. Neither is it proper to go on as though they were not to be dispensed with. The first openings of a reformed public feeling towards the colored people should be seized to introduce the better system. I suppose Christ and his apostles did not preach up, specially, emancipation from the slavery of their times, simply because there was not in the world fear of God enough to make it of any avail—there was no *place to put the lever on*—it was their business to lay that very thing for us. So we are laying a foundation on which our colored brethren may be, and ere long will be, invited to seats with us in the halls of science and the house of God. Let us not be impatient. Let us *act* out, and, indeed, preach the whole truth, but in our preaching we must insist on the beginning till that is received. God himself in communicating truth, has observed order; not because all truth was not obligatory, but because it was necessary to overcome the perverseness of depraved man. Our colored friends ought to avail themselves at present of their separate institutions; but no time should be lost, on our part, in the work of introducing a better system.

W.

[From the Newark Daily Advertiser, Aug. 10.]

Mr. Kitchell's Case again.

The following notice was received last evening in reply to a private letter of inquiry concerning the fate of young Kitchell who was so shamelessly abused at Hillsborough, Georgia, in June last. The notice appears in the Milledgeville Journal of July 19th.—The severe and inhuman injuries then inflicted, it appears were not sufficient to satisfy these vindictive disciples of Judge Lynch. Among their number, it will be seen, is a JUSTICE OF THE PEACE!

The intimations against the young man, we repeat, are entirely inconsistent with his known sentiments and character:

GEORGIA, MORGAN COUNTY.

TO THE FRIENDS OF SOUTHERN RIGHTS.

We, the undersigned, feel desirous that the public should be apprized that a certain abolitionist by the name of Aaron W. Kitchell, who is now published in the public gazettes of having received the particular attention of our fellow-citizens of Hillsborough, Jasper county, has recently passed through this vicinity. It is said that this gentleman has said that he has a great work to accomplish, and that he intends to do it at all hazards. We met this day and used all diligence to avail ourselves of his company, intending to redeem the pledge of our Hillsborough brethren with interest, as the ten days has already expired for his removal from Georgia, but he has eluded our search, saying he was going to Athens at one place, while at another he was going to the Mississippi country. He has finally made his escape through Clark county; and we are compelled to return and submit the payment of that debt to some other good friends who may chance to fall in his way.

Aaron W. Kitchell is said to be a small spare made man, thin visage, dark complexion with short hair, and about 25 years of age, a graduate of Princeton college, New-Jersey, and of ordinary appearance, has on a white roundabout coat, blue pantaloons and black hat, has with him a blue frock coat, also a pale, blue umbrella, and riding a grey mare which has a sore back.

FRANCIS H. OLIVER,
BENNET R. HILSMAN,
R. J. D. BARKLEY,
WILEY SMITH,
WM. VARNER,
S. COCHRAN,
JOHN ROBERTSON,
LITTLEBERLY BOSTWICK, J. P.

All editors friendly to southern rights are requested to copy the above.

And so it seems, this young citizen of New-Jersey, this young preacher from Princeton, is hunted from county to county, in one of the states of our confederacy, without trial or the possibility of trial. The same constitution, whose guarantee of slavery is so much vaunted, though it says nothing about it, does expressly guarantee to the citizens of each state the right to all the privileges and protection of citizens in every other state. How does it happen, that all which favors slavery is so much cherished, and all which favors liberty is trampled on and despised.

We learn that Mr. Kitchell went to Georgia to reside, and that his known character and views preclude the possibility almost of supposing that he had become an abolitionist, or by any rashness or indiscretion given occasion to these outrages.

As far as we can find out, nothing has been done by his friends here to secure his future safety, and nothing by the Executive of New-Jersey to secure to her insulted citizenship the privileges secured by the national constitution. "I am a Roman citizen," was a protection against Lynch law in the days of Paul. "I am a citizen of New-Jersey" has no such power in the 19th century. We venture to predict that if the people of New-Jersey pass this over in silence, through fear of injuring their *trade*, the time is not far distant, when this trade for which they barter their constitutional rights will be made the means of a righteous retribution from Heaven.—*N. Y. Evangelist.*

New-England Wesleyan Anti-Slavery Society.

This association met for the choice of officers and the transaction of other business, in the vestry of Wesley Chapel, Springfield, during the session of the N. E. Conference.

The following is the list of officers for the ensuing year: J. A. Merrill, President; C. Virgin, E. Kibby, F. Upham, Vice Presidents; J. Horton, Corresponding Secretary; P. Crandall, Recording Secretary; J. Porter, Treasurer; O. Scott, I. M. Bidwell, J. T. Burrill, J. Lord, J. Lovejoy, R. W. Allen and Nathan Paine, Managers.

One member has withdrawn and twenty-nine have been added since the organization of the society last year. The whole number at present is ninety-eight.

The following resolution adopted by the society was ordered to be published in Zion's Herald, and Zion's Watchman:

Resolved, That as there is a strong tide of opposition setting against us, and as we are very narrowly watched in all our operations in the cause of anti-slavery, and mild language is better calculated to allay prejudices and advance truth than any other, in all written communications, private conversations, and public addresses, we will endeavor to avoid all harsh and unkind language, and govern ourselves by the law of love to God, and good will to all men.

Rescue of Slaves.

The late rescue of the slaves in Boston has brought to our recollection a somewhat similar occurrence, which took place in this county almost twelve years since. A person by the name of Griffiths came on from the South for the purpose of arresting some fugitive slaves, with a power of attorney from the administration of the estate to which they belonged. He proceeded to New-Bedford, where he attempted to procure a warrant for the arrest of one John Randolph, residing there, whom he alleged to be a fugitive slave, but no justice of the peace or other authorized magistrate in that town would consent to issue the process.—Griffiths then procured the aid of a veteran Deputy Sheriff, and determined to arrest Randolph *without a warrant*, and meeting him in the street, he and the officer seized him and carried him into a room, where Griffiths tried to handcuff him. Here Randolph made the most tremendous exertions to escape, but without success. By this time, however, the alarm had spread among the citizens and the colored population, and they collected in prodigious numbers. Randolph was very well known in New-Bedford, and was much respected; he had a wife and children and had accumulated a very handsome property. And yet under these circumstances, in a town distinguished at that early period for its hostility to slavery, no attempt whatsoever was made to rescue Randolph by force. On the contrary, some of his creditors immediately caused writs to be made against him and ordered the officer to arrest his body and commit him to prison. He was taken then from the hands of Griffiths under color of legal process and committed to the jail in this town. Meantime, Griffiths supposing that Randolph would remain in custody of the jailer—not suspecting the intended trick—proceeded to Boston for the purpose of obtaining a warrant from the District Judge for the apprehension of the supposed slave. No sooner however was it known that he had gone, than the arresting creditors imme-

diately discharged their demands, and as the jailer had no warrant of law to detain him, he was forthwith released from prison, and no doubt his friends procured him a secure asylum. He was never afterwards arrested, and is supposed to have gone to Liberia.—Such was the excitement in the community, that they were not satisfied with the mere escape of the slave, and a warrant was issued by a Justice of the Peace for apprehending Griffiths for an assault and battery on Randolph. Griffiths was arrested in Boston, brought to Taunton, tried and convicted.—A question of law was made, which was finally carried before all the Justices of the Supreme Court, and by whose opinion Griffiths was justified, and the conviction was accordingly reversed. It would seem from this and the late case, that the slaveholders will find it no easy task to retake their runaway slaves in the limits of Massachusetts.

Taunton Whig and Reporter.

Noble Sentiments.

Amidst the wide-spread depravity and corruption of the merely political papers of the day, it is gratifying and encouraging to to see one paper of commanding influence and the highest respectability, standing out against the pro-slavery madness and misrule which are covering the whole land with disgrace. We copy the following from the N. Y. Evening Post.—*Essex Gaz.*

"A meeting of the people of Cincinnati have proclaimed the right of silencing the expression of unpopular opinions by violence. We refer our readers to the proceedings in an anti-abolition meeting lately held in that city. They will be found in another part of this paper.

If the meeting had contented itself with declaring its disapprobation of the tenets of the abolitionists, we should have had nothing to say. They might have exhausted the resources of rhetoric and of language—they might have indulged in the very extravagance and wantonness of vehement condemnation, for aught we cared; they would still have been in the exercise of a right which the constitution and the laws secure to them. But when they go further and declare that they have not only a right to condemn certain opinions in others, but a right to coerce those who hold them to silence, *it is time to take an immediate and decided stand, and to meet the threat of coercion with defiance.*

The Cincinnati meeting, in the concluding resolution, offered by Wilson N. Brown, and adopted with the rest, declare in so many words, that if they cannot put down the abolitionist press by fair means, they will do it by foul; if they cannot silence it by remonstrance, they will silence it by violence; if they cannot persuade it to desist, they will stir up mobs against it, inflame them to madness, and turn their brutal rage against the dwellings, the property, the lives of the wretched abolitionists and their families. In announcing that they will put them down by force all this is included. Fire, robbery, bloodshed, are the common excess of an enraged mob. There is no extreme of cruelty and destruction to which in the drunkenness and delirium of its fury it may not proceed. The commotions of the elements can as easily be appeased by appeals to the quality of mercy as these commotions of the human mind; the whirlwind and the lightning might as well be expected to pause and turn aside to spare the helpless and innocent, as an infuriated multitude.

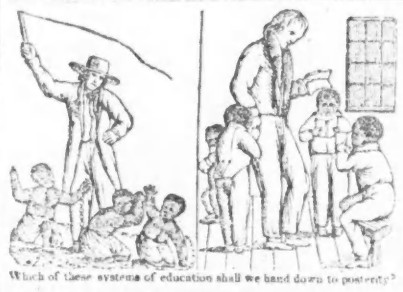
If the abolitionists *must* be put down, and if the community are of that opinion, there is no necessity of violence to effect the object. The community have the power in their own hands; the majority may make a law declaring the discussion of slavery in a certain manner to be a crime, and imposing certain penalties.—The law may then be put in force against the offenders, and their mouths may be gagged in due form, and with all the solemnities of justice.

What is the reason this is not done? The answer is ready. The community are for leaving the liberty of the press untrammelled—there is not a committee that can be raised in any of the State legislatures north of the Potomac who will report in favor of imposing penalties on those who declaim against slavery—there is not a legislature who would sanction such a report—and there is not a single free state the people of which would sustain a legislature in so doing. These are facts, and the advocates of mob law know them to be so.

Who then are the men that issue this invitation to silence the press by violence?—*Who but an insolent bawling minority, a few noisy fanatics who claim that their own opinions shall be the measure of freedom for the rest of the community, and who undertake to overawe a vast pacific majority by threats of wanton outrage and plunder?* These men are for erecting an oligarchy of their own and riding rough shod over the people's rights. They claim a right to repeal the laws established by the majority in favor of the freedom of the press. They make new laws of their own to which they require that the rest of the community shall submit, and in case of a refusal, they threaten to execute them by the ministry of a mob.—There is no tyranny or oppression exercised in any part of the world more absolute or more frightful than that which they would establish.

So far as we are concerned we are determined that this despotism shall neither be submitted to nor encouraged. In whatever form it makes its appearance, we shall raise our voice against it. We are resolved that the subject of slavery shall be as it ever has been, as free a subject of discussion and declamation, as the difference between whiggism and democracy, or as the difference between the Armenians and the Calvinists. If the press chooses to be silent on the subject it shall be the silence of perfect free will, and not the silence of fear.—We hold that this combination of the few to govern the many by the terror of illegal violence, is as wicked and indefensible as A CONSPIRCY TO ROB ON THE HIGHWAY.—We hold it to be the duty of good citizens to protest against it whenever it shows itself, *and to resist it if necessary to the death.*

One piece of justice must be done to the South. Thousands there are of persons in that quarter of the country, who disapprove, as heartily as any citizen of the North can do, the employment of violence against the presses or the preachers of the anti-slavery party. There are great numbers also, as we are informed, who think that only harm could result from directing the penalties of the law against those who discuss the question of slavery. They are for leaving the mode of discussing this question solely to the calm and considerate good sense of the North, satisfied that the least show of a determination to abridge the liberty of speech in this manner is but throwing oil on the flames.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: AUGUST 27, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

Pro-Slavery Cries.

False alarms are ever sounded in the ears of public reformers. No matter what the cause is, no matter how benevolent or peaceful it may be,—no matter though it wear the livery of heaven and be conducted with the spirit which Jesus infuses; no matter though it embrace the well-being of the universe,—still there will always be carpers looking on to spy out faults, always be those who fear the world is to be turned upside down. There are always those in the rear of every cause who are ready to cry out 'danger,' 'too fast and too far,' especially if their own interests are likely to suffer, or their penetration be set at nought. Some envy and oppose the light which is breaking on the world because it is scattering the darkness beneath which they have concealed their own iniquities, and others cry out because, forsooth, it did not 'first come in at their casements.' Possessing timid and compromising dispositions, these alarmists look upon public opinion as an omnipotent obstacle in the path of duty, which had better be left undisturbed than attacked and opposed. They always, too, have some popular watchwords, which will be likely to excite the prejudices and fears of the multitude, and prevent their listening candidly and calmly to any new doctrine. When arguments fail, and the truth is likely to become triumphant, then resort is had to prejudice and passion. If men's minds can be closed by appeals to sectional jealousies and inveterate habits of thought and feeling,—if the avenues of the conscience can be shut up by a cry of 'heresy' and 'disunion,'—the advocates of a weak cause are ready to seize on such cries in order to put down truth which manly opposition ever subserves.—Fearful and temporising themselves, they are ever conjuring up lions in the paths of others. When they fail of convincing by moral suasion, they betake themselves to vague denunciation, and conjectures, and unfounded, unmeaning yet perhaps specious deprecation.—Throwing aside reason, they put their trust in cant terms and popular catch-words.

"Church and State" is a magic triplet at certain periods. It is not strictly a sectarian term, for it has been at times in the mouths of every sect and party under heaven. It is handed about from man to man, and from sect to sect, with as much earnestness and hearty good will as ever one expressed in crying 'fire.'—This is comparatively a modern cry. The Jews, if we recollect right, were exceedingly partial to like cries. Nearly two thousand years ago they had one which they employed to good purpose in furtherance of their views. It was, moreover, very popular, and tended greatly to excite the multitude against an innocent man. That cry was not 'church and state'—but "Christ and Beelzebub.'—Other reformers besides religious ones, have been opposed by cabalistic epithets.—Printers remember that all Europe was once startled by the cry, not of 'church and state' by any means, but of 'John Faust and the Devil.' We might fill quite a volume with the different cant terms which different parties, in our day, have used for partisan effect. The political and religious world have echoed and reechoed with them. They have fallen in showers on the temperance cause. They have been shouted, like the yells of a savage host, in the ears of our public lecturers, whether their subject was dietetics, phrenology or moral reform. But on no occasion and in no cause have they been so abundant and obstreperous as in the cause of anti-slavery. There is 'federalism'—which slips so easily and musically from the tongue, that our neighbor of the Patriot, with his pure classical taste, can hardly open his mouth without that elegant word falling from it. It is a very comprehensive term, embracing in its narrow compass all the arguments and reasoning which that paper ever contained against abolitionists. It is pro-slavery logic in a nut-shell. It is an exact measure of the tether by which some [illegible] are bound, and we doubt not has [illegible] influence in keeping intelligent men from the ranks of anti-slavery as any silly phrase can have. As evidence of this we may point to the scores and hundreds of the staunch democrats of New-Hampshire who are coming up with all their moral energies, in the very teeth of Col. Barton, to the succor of the slave.

There is the cry of 'a political thing,' which is uttered after the manner of the Jews who accused Christ and the apostles of intermedling with the affairs of Cæsar. This is used by those sage statesman who imagine that morality and politics have nothing to do with each other, and that to govern the latter by the laws of the former would disorganize society. They, in their profound wisdom, never consult conscience, the everlasting principles of truth and right, in their political schemes, but cast all such trammels to the four winds as the bonds of a sheer fanaticism. They think according to the statute, and when a reform in morals tends to interfere with the perpetuity of law, 'a political thing,' they exclaim, and lift up their hands in astonishment. From this class we must in justice except Duff Green, who believes, and very correctly, that abolition arises, not from political feelings and preferences, but from "that morbid sympathy which appeals to the conscience."

"Amalgamation!" have our readers ever heard that word? Is not there something terrific about it? 'Bloodshed' and 'insurrection' and 'disunion' are excellent words to harp upon, but they are nothing to this. 'Amalgamation!' how wide and loud the cry has gone forth. It is an emphatic, a startling, a "very judicious" cry, "a paragon" of cries, as Falstaff would say. Politicians can use it,—religionists can use it,—the staid and sober believer in Christianity as well as the infidel and open libertine.—There is no monopoly of the word. It is as universal and indefinite as an anglicism can well be. It does not require much knowledge,—on the contrary the more ignorant one is, the more fluently and euphoniously he utters it.—We advise all who oppose abolition to accustom their tongues to a distinct and rapid enunciation of it, as he who can employ it most readily is exalted the highest in pro-slavery ranks.

Protection of the Slaves by Law.

MR. KIMBALL:—In looking over an old volume of Statute Laws for the Province of New-Hampshire, printed at Portsmouth by Daniel Fowle, the first printer in this State, I found the following Act, which passed *Anno Regni Regis* GEORGII, *Quarto*, which may be sufficiently interesting for the Herald.

"An Act for Restraining Inhuman Severities.

1. *Be it enacted by his Excellency the Governor, Council, and Representatives convened in General Assembly, and it is hereby enacted by the Authority of the same,* That for the prevention and restraining inhuman severities, which by evil masters or overseers may be used towards their christian servants, that from and after the publication hereof, if any man smite out the eye or tooth of his man servant or maid servant, or otherwise maim or disfigure them much, unless it be by mere casualty, he shall let him or her go free from his service, and shall allow such further recompence as the court of quarter sessions shall adjudge him.

2. *And it is further enacted, and ordained by the authority aforesaid,* That if any person or persons whatever within this Province, shall wilfully kill his *indian* or *negro* servant or servants, he shall be punished with DEATH." Q.

We cannot help comparing the quotations sent us by our correspondent with the protection which the slaves at the present time receive. If such enactments as these existed at the South, slavery would soon be abolished. If for every 'eye,' and 'tooth' which has been smitten out, a slave should go free;—if every negro who has been maimed and disfigured by the violence of his master, should be emancipated, the Colonization Society would have enough to do to carry them away. How different is the spirit of the above law from that which we find on the Statute books of the present slaveholding States.—An act of North Carolina passed 1798 runs thus:—

"*Be it enacted, &c.*, That if any person shall hereafter be guilty of wilfully and maliciously killing a slave, such offender shall, upon the first conviction thereof, be adjudged guilty of murder, and shall suffer the same punishment as if he had killed a free man: *Provided always, this act shall not extend to the person killing a slave outlawed by virtue of any act of assembly of this State, or to any slave in the act of resistance to his lawful owner or master.* OR TO ANY SLAVE DYING UNDER MODERATE CORRECTION."

See also the laws of Tennessee and Georgia which have a like proviso. What cruel and monstrous mockery is it to call the 'correction' of a slave which causes DEATH, 'moderate.'—And yet such has been the law of these enlightened States for more than a quarter of a century.

But to see how little protection the slaves have for either life or limb, let us look a little further. In South Carolina (act 1740) the legislature have enacted, in their wisdom and humanity, that,

"If any person shall, on a sudden heat or passion, or by *undue correction*, kill his own slave, or the slave of any other person, he shall forfeit the sum of *three hundred and fifty pounds*, current money."

The pecuniary penalty has since been DIMINISHED to *five hundred dollars*, and an imprisonment *not exceeding* six months. What a price for a man's life! In the same act we find that,

"In case any person shall wilfully cut out the tongue, put out the eye,* or *cruelly* scald, burn, or deprive any slave of any limb, or member, or inflict any other *cruel punishment, other* than by *whipping or beating* with a *horse-whip, cow-skin*, switch or small stick, or by *putting irons on, or confining or imprisoning such slave*, every such person shall, for every such offence, forfeit the sum of one hundred pounds, current money."

On this section Stroad in his 'Sketch' appropriately remarks:—

"Amidst all the mutations which Christianity has effected within the last century, she has not been able to conquer the spirit which dictated this abominable law. To say nothing of the trifling penalty for *mutilation*, what idea of humanity must a people entertain, who, by *direct legislation* sanction the beating, *without limit*, of a fellow creature, with a *horse-whip or cow-skin*—and the infliction of any torture which the ingenuity and malignity of man may invent, in the application of irons to the human body, and the perpetual incarceration, if the master so will, of the unfortunate slave, in a "dungeon keep," however loathsome. Such, nevertheless, is the just interpretation of this law—a law too, which at the same time denominates these very acts WHICH IT AUTHORIZES *cruel* punishments."

To add to the enormous injustice of this legislation no colored person is permitted to give evidence against a white! However atrocious may be the injury committed, the law is entirely nugatory unless there be a white witness to bear testimony in the case. What comments on the republicanism and Christianity of the South!

* Mark different from the law quoted by our correspondent, and how different from the Mosaic law: See Exodus XXI. 26, 27.

Intimidation of the Press.

A late Cincinnati paper says of the recent riot in that place:

"In whatever light the doings of Saturday night may be regarded throughout the country, generally, it is very plain that the work was not the contrivance of that class of men, with whom mobs are usually associated. *We are too much in the midst of the actors to adventure an opinion on the subject.*"

This is but one instance of the shrinking of the Press before the outbreakings of the mob. "We are too much in the midst of the actors to adventure an opinion on the subject." Strange times indeed, when the conductors of our public journals must perform their duties with a torch at their houses and a pistol at their breasts. The satire of Beaumachais on the censorship of the press is applicable to our own country, save that for "two or three censors" we shall have as many thousand, and those the infuriated and unreasoning multitude. "Provided I say nothing about government or religion, about politics or morals, about public functionaries or public credit, about the opera or other amusements, or finally, about any person or persons whatsoever, I have full liberty to print and publish what I will, subject always to to the approbation of two or three censors."

Religious Privileges of Slaves.

The Keene Sentinel, in commenting on a paragraph of ours last week, uses the following language:

"We suspect the slave population generally are permitted to attend public worship. We do'nt believe, generally speaking, that the slaves are deprived of bibles or christian influences, as both are for the benefit of the master as well as the slave—though with unchristian and bad masters, probably no pains are taken with the slave—no more pains than bad parents and bad men take with their own children."

Now we do not intend to speak without authority on these matters, and as Mr. Prentiss disputes our word, we will give him something which he cannot so easily deny. We will let Southern testimony speak. Omitting the assertions of Rev. C. C. Jones, and the Synod of South Carolina and Georgia, that the Slaves are "HEATHENS" and "will bear comparison with the heathen in any country," which have been already published in the Herald, we give the following from the St. Louis (Mo.) Observer.

"Alas! in our own State, many Christians no more think of instructing their slaves in religion, than they do their horses. This may seem, and it is, a strong expression, but it just contains the simple truth and nothing more. *To our certain knowledge*, there are Presbyterian professors in this State, who just as little think of calling their slaves in to attend family worship, as any of the domestic animals about the house. The servant is sent to work in the field, or left to play in the kitchen, while the master remains to pray with the white folks before the family altar."

The following testimony with regard to the slaves in Alabama, is from a letter published in the Southern Religious Telegraph, and is dated June 20, 1836. Had it first appeared in this paper, we suppose Mr. Prentiss would have pronounced it "an exaggerated statement in every particular."

"MR. CONVERSE—Yesterday afternoon, I attended divine service in this place. The afternoon sermon is always intended especially for the blacks. The number present yesterday was probably over 400. The Rev. Mr. Houp gave them a plain talk on some part of Christ's sermon on the mount. Brother H. informed me that preaching to the negroes was not kept up regularly in any other Methodist church in Middle Alabama, except Montgomery. I have myself visited all the Presbyterian churches belonging to Tuscaloosa and South Alabama Presbyteries, except Mobile and three others, and have found *the blacks almost entirely neglected in all but two.* The Rev. T. Alexander, of Dallas, has preached to them in the afternoon of each Sabbath for a number of years past, and always has a large and attentive audience. Rev. Mr. Grey, of Mesopotamia, has given a portion of his time and attention to the same class, and they were formerly partially attended to by Rev. Mr. Witherspoon, at Claiborne.

Is there not ground for the charge of abolitionists, that *the slaves are kept in spiritual bondage?* Why do not all ministers try to convert the poor blacks? Have they not souls? Are they not sinners? Do they not need the Saviour? There is no law in Alabama prohibiting this kind of preaching. Blacks are not permitted to preach without the presence of five whites; but there is no restriction whatever on white preachers, except in a few places, from public opinion, but even this is *at present* almost entirely removed. Brother Alexander often preaches to four or five hundred blacks, with not a white person in the audience, and there is no minister in Alabama more respected. He is esteemed by the world as by the church.

There is a great defect in the churches of this State not having galleries. Except a short end gallery in the churches of Montgomery and Tuscaloosa, I have seen no galleries in Alabama; and there seems to be a strong prejudice against them, as if they were always places of disorder and tumult.

S. D."

In addition to the above, we give the following extract from the "Address of the Synod of Kentucky."

"*It deprives its subjects, in a great measure, of the privileges of the gospel.* You may be startled at this statement, and feel disposed to exclaim, "our slaves are always permitted and even encouraged to attend upon the ordinances of worship." But a candid and close examination will show the correctness of our charge. The privileges of the gospel, as enjoyed by the white population in this land, consist in *free access to the scriptures, a regular gospel ministry, and domestic means of grace.* Neither of these is to any extent worth naming, enjoyed by slaves; as a moment's consideration will satisfactorily show. The law, as it is here,* does not prevent *free access to the scriptures*—but ignorance, the natural result of their condition, does. The Bible is before them, but it is to them a sealed book. "The light shineth in the darkness, but the darkness comprehendeth it not." Like the paralytics who lay for years by the pool of Bethesda, the waters of healing are near them, but no kind hand enables them to try their efficacy. Very few enjoy the advantages of a *regular gospel ministry.* They are, it is true, permitted generally, and often encouraged, to attend upon the ministrations specially designed for their masters. *But the* instructions communicated on such occasions are above the level of their capacities. They listen as to prophesying in an unknown tongue. The preachers of their own color are still farther from ministring to their spiritual wants—as these impart to them, not of their knowledge, but their ignorance: they heat their animal feelings but do not kindle the flame of intelligent devotion. It has been proposed by some zealous and devoted friends of the colored race to supply the deficiences of gospel ministrations among them, by the employment of suitable missionaries, who may labor exclusively among them. We need not here speculate on the probable results of such a scheme if carried into effect, in a community where there is no intention to emancipate; for before there is found among us benevolence enough to adopt and execute it on a scale large enough to affect any highly valuable purpose, the community will be already ripe for measures of emancipation. Such a spirit of kindness towards this unfortunate race as this scheme presupposes, can never co-exist with a determination to keep them in hopeless bondage. Further, there are no houses of worship exclusively devoted to the colored population. The galleries of our own churches, which are set apart to their use, would not hold the tenth part of their numbers—and even these few seats are, in general, thinly occupied. So that, as a body, it is evident that our slaves do not enjoy the public ordinances of religion. *Domestic means of grace* are still more rare among them. Here and there a family is found, whose servants are taught to bow with their masters around the fireside altar. But their peculiarly adverse circumstances, combined with the natural alienation of their hearts from God, render abortive the slight efforts of most masters to induce their attendance on the domestic services of religion. And if we visit the cottages of those slaves who live apart from their masters, where do we find them reading their Bibles and kneeling together before a throne of mercy? Family ordinances of religion are almost unknown among the blacks. We do not wish to exaggerate the description of this deplorable religious condition of our colored population. We know that instances of true piety are frequently found among them; but these instances we all know to be awfully disproportionate to their numbers, and to the extent of those means of grace which exist around them. When the missionaries of the cross enter a heathen land, their hope of fully christianizing it rests upon the fact that they can array and bring to bear upon the minds of these children of ignorance and sin, all those varied means which God has appointed for the reformation of man. But while the system of slavery continues among us, these means can never be efficiently and fully employed for the conversion of the degraded sons of Africa. Yet "God hath made them of one blood" with ourselves, hath provided for them the same redemption; hath in his providence cast souls upon our care; and hath clearly intimated to us the doom of him, who "seeth his brother hath need, and shutteth up his bowels of compassion from him." If by our example, our silence, or our sloth, we perpetuate a system which paralyzes our hands when we attempt to convey to them the bread of life, and which inevitably consigns the great mass of them to unending perdition, can we be guiltless in the sight of Him who hath made us stewards of his grace?"

We might quote columns to this effect, but we think that the above, aside from legislative enactments which exist in many States, will satisfy every man of the truth of our assertion, that the slaves are "deprived of the word of God, cut off from free christian influences, systematically shut out from knowledge, and left to the blind impulses of their passions." As the Sentinel has given, by its opinion, a contrary impression, will it present its readers with the other side by copying the above extracts?

* Kentucky. In some other States law does "prevent free access to the scriptures."

Terrible Depopulation of New-Hampshire.

"Along thy glades a solitary guest,
The hollow-sounding bittern guards its nest;
Amid thy desert walks the lapwing flies,
And tires their echoes with unwonted cries;
Sunk are thy bowers in shapeless ruin all,
And the long grass o'ertops the mouldering wall,
And trembling, shrinking, from the spoiler's hand,
Far, far away thy children leave the land."
"But now the sounds of population fail,
No cheerful murmurs fluctuate in the gale,
No busy steps the grass-grown pathway tread,
But all the bloomy flush of life is fled."

Deserted Village.

If it is not all fled, it is fleeing with fearful rapidity. Whether war, pestilence and famine have been abroad in the State we know not. Whether our hardy yeomanry have become dissatisfied with their bleak and rugged hills, and gone to the 'far west,' or whether abolition has proved so 'disorganizing' as to cause a disunion, not only of the States and of social ties, but of soul and body also, is equally mysterious. But this is certain, there has been a startling mutation among the good people of the Granite State since last March. Then, according to the census taken by the Hon. Franklin Pierce, and announced, with evident exultation, in the House of Representatives, the population of New-Hampshire was nearly one and a half million. He asserted that "not one in five hundred of his constituents were in favor of abolition in the District of Columbia." We proved, by the evidence of their own sign manual, that about three thousand of his constituents were in favor of such an act. This number multiplied by 500 gave 1,500,000 as the population of the State! Col. Barton, in the last Patriot, in order to soothe our "Southern friends," avers most solemnly that abolitionists in this State are not more than one to *fifty* of the whole population. Now, supposing our number has not increased any for the last six months—and our opponents assert that it has rather lessened—what is the inference? What can it be other than the fearful one that New-Hampshire has lost, since last March 1,350,000 inhabitants! There are but two ways to avoid this conclusion, and either of those will place our opponents on the horns of an excruciating dilemma. One is that abolitionists are increasing at a most unprecedented rate,—and the other, that Col. Pierce told—a *falsehood!* Cold comfort this, for M'Duffie and company.

The little Girl claimed as a Slave.

A friend in Boston, speaking of the slave-trial of which an account will be found in another column, says:

"The child herself was in court and having sat still a very long time, was allowed to get up, and actually played in the court room as innocently, as unconsciously and as happily as if she had no part nor lot in the matter. Mr. J. represents her as remarkably bright, and interesting, and says if she can be released, he should be glad to have her educated, well educated here in the city. It was a most affecting scene. Her mistress, Mrs. Slater, the daughter it seems of Mr. Aves, of this city, and Mr. Aves himself, with two able lawyers, were contending for the right to perpetuate the bonds of the unconscious child, and carry her again to the region of slavery, while on the other hand, Messrs. Loring and Sewall, and a few abolitionists, friends indeed to the littlegirl, were pleading in her behalf for the right with which she is endowed by her Creator. Mr. Curtis pleaded hard for the mother of the child, and even *wiped his eyes*, as if there were tears there, when he spoke of her feelings in case her child should be detained here. The friend of slavery could not endure the idea of the separation of parent and child! God grant the event, in this case, may be the removal of the bonds. Mr. J. says the trial has been conducted with fairness and candor, and with very little manifestation of excited feeling."

The 'facts' communicated by "An Abolitionist" came to hand so late that we think it best not to insert them.

A wood-shed and carpenter's shop, belonging to John Miller, were burnt in this town yesterday forenoon. By the timely exertions of the neighbors and the calmness of the air, the house which adjoined was fortunately saved.

Temperance among colored people. A temperance society has been formed at Schenectady, N. Y., by the colored people in that place—52 names were given in the first evening.

John Quincy Adams' late speech has been translated into the Spanish language, and published in a pamphlet in Mexico.

Pennsylvania.—The Young Men's Anti-Slavery Society of Philadelphia have issued a circular suggesting the call of a convention to be holden in some central part of the State, to consider the propriety of forming without delay a State Society.

Temperance Zeal.—The N. Y. Evangelist states that one gentleman in his eightieth year came 250 miles alone on purpose to attend the late temperance convention at Saratoga. He had adopted Total Abstinence in the earliest stages of the Temperance Reformation, and has since renewed his age 15 years, as he said. He had also since that time experienced the blessing of saving grace, and had seen ardent spirit banished from his town, and a general revival, changing the whole moral aspect of the place.

Laws against Colored Preachers.

"Since the late insurrection in Virginia and the violent proceedings of the Northern abolitionists, a law has been passed in some of the States to prevent *colored* preachers holding forth to the slave, unless at least five *white persons* are present."—*Keene Sentinel.*

Will Mr. Prentiss be a little more definite? There are gross misrepresentations and mistakes abroad. Will he put his finger on the statute to which he refers, and inform us *when* and *where* it was enacted? We have a law book in our hands, printed long before "the late insurrection" and "proceedings" of which he speaks, that, peradventure, may give him some light.

The Bible Wrong.

We commend the following item to Gov. Morril.

"I know that slavery is wrong; I admit it is a sin," said an opponent of abolitionism to me this day, and within five minutes he began to justify it from the Bible. When reminded of what he had just admitted, that slavery is wrong, "Oh, but," says he, "the Bible is wrong too." Query.—Have any of the practical abolitionists become so mad yet, as to attempt to right the Bible?—*Am. Citizen.*

"An Appeal to Southern Women," by Angeline Grimke is about issuing from the press of the American Anti-Slavery Society. It will make a pamphlet of some 20 or 30 pages.

Society at Tamworth.

Mr. Kimball,—

Dear Sir, Great exertions have been made by a few individuals for the last year to enlighten the people of this town on the great subject of anti-slavery, and on the 5th day of last month, a very interesting and convincing lecture was given by Rev. D. I. Robinson, of Plymouth, at the Methodist meeting house in the south part of the town to a large and respectable congregation, at the close of which a society was formed consisting of 74 members, which number has since been increased to 86, about two-thirds of whom are legal voters. There are, probably, as many more almost persuaded to be abolitionists.

Yours in the cause of human rights,
TRISTRAM MASON, *Sec'ry.*

Tamworth, Aug. 20, 1836.

The officers of the above society are

Peter G. Mason, *President.*
Daniel Q. Bean, *Vice President.*
Tristram Mason, *Secretary.*
Lowell Marston, *Treasurer.*
Timothy Cooke, Moses James, Tufton Mason } *Executive Committee.*

General Jackson disbanding the Troops.

The President has written a letter to the Governor of Kentucky disproving the call made by Gen. Gaines on the Governors of Kentucky, Tennessee, Mississippi, and Louisiana for 1000 men from each State, and orders those troops which have been raised in consequence of that call to be discharged. He says:

"Regarding the reasons assigned by Gen. Gaines as not consistent with the relations we have maintained with Mexico, since the existence of the civil war in Texas, or with those which it is our duty and wish to cultivate with that government as long as it observes good faith and friendship in its intercourse with the United States, I feel myself called upon to inform you, that that requisition has not received my approbation, and that I trust, if the men called for have been brought into the field, you will forthwith cause them to be mustered and discharged, and await further orders from the general government in respect to any other requisition for the militia."

Abolitionists the cause of Mobs.

One of the Cincinnati Resolutions, after the late mobbing, was, that "this meeting are of opinion that the establishment of the abolition press in this city has been the cause of all our recent difficulties!"

Could not the authors of the three greatest persecutions of Christians charge "all our recent difficulties" to the preachers of Christianity?

There is a good story extant of an old and a young lawyer in Court. The elderly man was troubled and became vexed by the shrewd management and superior law knowledge of the youth, in a cause pending, insomuch that he let himself down by profane and undignified remarks. The young man appealed to the Court, and was answered in this wise:—"Mr. ——, if you don't leave off making Mr. Jones swear so the Court will commit you!"—*Keene Sentinel.*

Bridal Nuptials among our Southern Slaves.

The Grand Gulf (Mississippi) Advertiser, calls the attention of the abolitionists to a marriage between two slaves, which recently took place at that town, June 18th. The bride had on a pearl colored satin dress, richly trimmed with blonde and French flowers; a head dress of crape lisse, also trimmed with French flowers and blonde ribbon; white cornelian jewelry; fine silk stockings, satin slippers, and gloves to match. The bridegroom was also suitably dressed.

The *souper* consisted, in part, of pound cake of various kinds, sweet meats, twenty-eight chickens, two turkeys, various kinds of West India fruits, five baked pigs, &c.

The Editor adds:

"These occurrences are by no means solitary. Masters frequently give their slaves the most splendid suppers, in which the choicest viands are seen, and the finest liquors sparkle, from claret, such as one half the abolitionists never tasted, up to enlivening champagne.—*Evening Star.*

What infatuation it is in mankind to prate about liberty! Satin, blonde ribbons, jewelry, pigs, pound cake and fruits, sweet meats, chickens and turkeys! Who would not be a slave? But why did not the editor tell us how much the bride, robed and jewelled, *was worth in the market?* Possibly some purchaser could now tell how much she cost him. And if she brought a good price, the husband may reflect with *pleasure* on the excellence and *value* of his wife—may he not? What if, perchance, she has been sold away and separated from her husband, or he from her? Both will, questionless, remember the wedding supper with *gratitude* to their *kind* master, and forget an *incident* so common to slaves, as the separation of conjugal, parental, or other ties—will they not?—*Cleaveland Whig.*

From the Boston Mercantile Journal, Aug. 19.

Another Slave Case.

Thomas Aves, a gentleman of this city, was summoned yesterday afternoon before Judge Wild, on a writ of *habeas corpus*, to show cause for the taking and detaining a black female, six years of age, named Mary, and daughter of a slave in Louisiana. The writ was issued on the petition of L. H. Harris, a mariner, and set forth that Mrs. Slater, the wife of a gentleman of that name in New Orleans, brought Mary, the daughter of a slave, to this city. That she intended to return with her to New-Orleans, and that Mr. Aves unlawfully detained her, and intended to restore her to Mrs. Slater, for that purpose. Messrs. S. E. Sewall, and Ellis G. Loring appeared in behalf of the slave, and Charles P. Curtis, and Benjamin R. Curtis, for the respondents. An able argument was made by B. R. Curtis, in which he contended that under the circumstances of the case, the child was not free, but a slave, because her mistress did not intend to make her permanent residence in Massachusetts. To this point he cited the laws of three of the non-slaveholding States, New York, Rhode Island and Pennsylvania, showing that slaves travelling with their owners in these States for a temporary purpose, are not entitled to their freedom,—that the domicil of a slave must govern, and that the owner of the mother of the child being her lawful guardian, is entitled to her. He stated that Mr. Aves had not exercised any restraints over her, other than for her preservation, health and safety. It was argued on the other side that the child by our laws is free,—that Mr. Aves held her for an illegal purpose, that of sending her back to slavery, and therefore any restraint, with a view of aiding or abetting in an illegal transaction was unlawful,—and that if Mr. A. sent the child to New Orleans, he would be subject to an indictment for kidnapping.

Mr. Sewall remarked that in case the child was discharged from the custody of Mr. Aves, some one would be provided to protect her. C. P. Curtis, in closing, intimated that the Court had no authority to order the child into the custody of any one, and that if she were discharged she would be thrown as a pauper upon the town. He also remarked that Mr. Aves did not intend to let her go back to New Orleans, until the great question was settled at the supreme Court, whether he would be subject to an indictment for kidnapping.

Judge Wild, aftar hearing all the arguments, ordered the case to be continued for final action, until next Friday afternoon, for the purpose of consultation, with the other Judges. Aves was put under bonds to produce the child at that time.

Reply of the Executive Committee of the Ohio Anti-Slavery Society.

Cincinnati, July 29, 1836.

J. Burnet, Ch. Com.

Sir,—Whilst we feel ourselves constained, altogether to decline complying with your request, as submitted last evening, *to discontinue the Philanthropist*, we think it but just to ourselves, and respectful to our fellow-citizens generally, to offer a brief exposition of the reasons that persuade us to this course.

1. We decline complying—not so much from the fear that the particular cause in which our press is employed may be injured—but because compliance involves a tame surrender of the freedom of the press—the right to discuss.

2. The Philanthropist is the acknowledged organ of some twelve thousand, or more, of our fellow citizens of Ohio, who believe, that slavery, as it exists in our country, is altogether incompatible with the permanency of their institutions: who believe, that the *slavery* of the *South* or the *liberty* of the *North* must cease to exist; and who intend to do what in them lies, to bring about a peaceful termination of the former—and this as speedily as facts, and arguments, and appeals to the consciences and understandings of slaveholders can be made instrumeutal to effect it.

3. The Philanthropist is the only journal in this city or neighborhood, through which these facts and arguments, and appeals can be lawfully addressed to the community.—It has been conducted with fairness and moderation, as may be abundantly proved by the acknowledgments of those who are opposed to its object. It has invited the slaveholders to the use of its columns for the defence of slavery, and has given up to a republication of their arguments, a large share of its space.

To discontinue such a paper under existing circumstances, would be a tacit submission to the exorbitant demand of the South, that *slavery* shall never more be mentioned among us.

4. We decline complying with your request—because, if it has originated among our own citizens, it is an officious and unasked for intrusion upon the business of others—if among the citizens of other States, it is an attempt at dictation as insolent and high-handed on their part as a tame submission to it would be base and unmanly on ours.

5. We decline complying with your request—because we would not preclude ourselves and others from discussing in the most advantageous manner, a subject, which by the acknowledgment of all, is of momentous consequence, and which is now occupying the mind of the whole nation.

6. We decline complying—because the demand is virtually the demand of slaveholders, who, having broken down all the safeguards of liberty in their own States, in order that slavery may be perpetuated, are now, for the fuller attainment of the same object, making the demand of us to follow their example.

With these reasons, to which many more might be added, did time permit—we leave the case with you:—expressing, however, our firm conviction, should any disturbance of the peace occur, that you, gentlemen, must be deeply, if not almost entirely responsible for it, before the bar of sober and enlightened public opinion.

James C. Ludlow,
Isaac Colby,
Wm. Donaldson,
James G. Birney,
Thomas Maylin,
John Melendy,
C. Donaldson,
Gomal Bailey, } *Ex. Comm.*

Separation of Slaves.

"A negro, about twenty-five years old, who is married, and has three or four children, has just applied to my informant, stating that he is to be sold immediately to a slave-dealer, and separated from his family, unless he can find some resident in the District who will consent to purchase him. He is a member of a church in this city, and has uniformly sustained a Christain character. His master wishes to raise a few hundred dollars, which he has not the means of doing conveniently, without the sale of one of his slaves. Now it happens that the purpose for which this money is to be raised is well known, and is no other than to purchase a mulatto woman, with whom he is known to be criminally connected. As if even this were not sufficient provocation to the moral sense of the community, there is an aggravation arising from the motive which determined the master to sell the slave of whom I am speaking, rather than any other. He had endeavored to employ this slave in bringing other colored women into the same relation to him as the mulatto woman whom I have mentioned, but here the servant felt that he had a Master in heaven, whom he was bound to obey, rather than his earthly master. His refusal had greatly irritated his master, and led to his being selected for sale.

"A poor woman is now residing in this city, who, together with her two children, was, some years since, separated from her husband and brought to this place, in order to be shipped for Georgia. In her distraction at being separated from her husband, she leaped from an upper window, and falling upon the pavement, her limbs were broken in a shocking manner. She is a helpless cripple, but in her affliction she has applied to the great Physician, who heals the maladies of the soul, and is now waiting in the confident hope, that she shall meet again her dear children, "where the wicked cease from troubling, and the weary are at rest."

Prof. Andrews.

Signs of the Times.

We copy the following from the last Observer. It speaks well for the progress of public sentiment. By the way our namesake is becoming quite 'disorganising.'

"*Cruelty.* Two weeks ago, a colored man was arrested in Burlington, N. J., and claimed as a slave by a man from Virginia. The negro had lived in Burlington 17 years: acquired some property: had been twice married; he was honest and industrious; but is now dragged away by a master. Such cases excite our indignation; it is insufferable cruelty. And if resistence to law is ever to be tolerated, it is in resisting such acts. The south would do well not to come to the north in search of such property. It will stir the cool blood of the most phlegmatic."

CHAPTER OF NEWS.

Effects of Mob Law. The Commissioners under the act of the legislature of Maryland, to provide indemnification to the sufferers by certain riots in the city of Baltimore have made the following awards:—

Reverdy Johnson	$10,000,50
J. B. Morris & Lydia Hollingswork	16,825 93
Evan T. Ellicott	4,717,55
Eleanor Bond	1,643,11
John Glenn	57,270,65
Elizabeth Patterson	400,00
J. J. Audubon	130,90
Ebenezer L. Finley	912,76
	$102,552,82

A disgraceful attempt was made on the night of the 10th inst. to break into the office of the editor of the Lynn Record, who had been called upon several times, as a justice of the peace, to decide on complaints brought before him, particularly in cases relating to drunkenness, and the selling of spirituous liquors without license. The perpetrators were five or six in number, and succeeded in throwing down the outside stairway and breaking in one window. They escaped, through the darkness of the night, the attempts to arrest them.

The President disapproves of the call of Gen. Gaines for volunteers, and says, "*The obligations of our treaty* with Mexico *as well as the general principles which govern our intercourse with foreign powers*, require us to maintain a *strict neutrality* in the contest which now agitates a portion of that Republic."

Kentucky has chosen Judge Clark, the Whig candidate for Governor, and a majority of her Legislature is as usual, of the same politics.

Mr. Graham, (Whig) has been elected member to Congress from North Carolina over Mr. Newland, by a majority of 1,000 votes. These are the gentlemen who were sent home for a fresh trial during the last session.

The slave, Severn Martin, who was recently claimed by his master after having resided seventeen years in Burlington, N. J. where he had amassed some property, has obtained his freedom, through the instrumentality of the inhabitants of Burlington county, who raised the requisite sum ($800) by subscription. He has thus been restored to his family and freedom, and must ever feel grateful to the benevolent hands which procured so desirable a result.

The English papers contain the returns of the exports from several of their West India Islands, which exhibit considerable increase, instead of the diminution which was feared in their products. It is the opinion of many of the most intelligent persons interested in West India property, that the negroes are quite as valuable to them as they were while held as slaves, and that the indemnity money they received was clear gain.—*N. Y. Jour. of Com.*

The Missouri election has undoubtedly resulted in the election of Gen Ashley (Whig) as Governor, and the choice of two Van Buren members of Congress.

The Indiana election appears to have been decided entirely on local grounds, there being no Governor or members of Congress to choose this year.

North Carolina has probably elected the White candidate for Governor, but by what majority is not yet known. The latest returns give Dudley 21,022, Speight 16,598.

A Monster. One of the most cruel exploits on record, was lately performed. A man who owned a fine horse, drove him in the morning in harness *twenty-five miles in eighty-six minutes*, on a bet of $1000—that he would do it in one hundred minutes. The exploit was accomplished, and the horse died in most awful agony. He was driven from East Boston to Salem and back. The man ought to spend his life on a tread mill.

To the People of Color throughout New-England.

Friends:—The undersigned, a Committee of Delegates, assembled at Providence, appointed for the purpose, respectfully address to you the following brief view relative to the formation of a New-England Temperance Society of people of color. We have no doubt that you have seen, with heartfelt sorrow, the wretchedness and deep degradation under which very many of our colored brethren are now laboring, from their unhappy and ruinous love of intoxicating drinks. You, as well as we, would do your utmost to raise them from the mire of beastly indulgence. You will join with us in saying that a thorough reformation from their besotting vices *must* precede the success of any efforts to give a permenent elevation to their character. Every colored man laments the low and debased condition of his kind. Let us then rise in a body, and solemnly determine henceforth to put away the unclean thing from among us! We long to stand among the men of our country, as fellow citizens, worthy of our country and the human race. Our first step is to put far away vice and every immorality. God will assist our endeavors, if made in the sincerity of true believers in his Gospel. We therefore cordially invite you to send delegates to a Convention proposed to be holden at Boston, on the 26th day of October, 1836, for the purpose of taking into consideration the propriety of forming a New-England Temperance Society of People of Color.

Your friends, and
fellow-laborers in Christ.

JOHN W. LEWIS, Jr.
WINDSOR GARDNER,
JAMES W. JOHNSON, } *Providence.*
CHARLES W. COOK, *New-Bedford.*

MONTHLY CONCERT FOR SLAVES.

The Monthly Concert of Prayer in behalf of the Slaves in the United States, will be held at the Town Hall in this town, on Monday evening next, at half past 7 o'clock. A punctual attendance of all interested in the subject of Slavery is requested.

NEW-YORK AND BOSTON
DRY GOODS STORE.
NO. 7,
Stickney's Brick Block, opposite the State House, Concord, N. H.

ALBERT HERBERT, having purchased that large and splendid stock, consisting of almost every article in the

Dry Goods Business,

at a large discount,—will sell at prices as low as Boston prices, by the piece or yard,
☞ GREATER BARGAINS THAN EVER BEFORE OFFERED IN TOWN.
Persons wishing to purchase to sell again will find it to their advantage to call.
Concord, August 27, 1836. 1s3t

Anti-Slavery Almanac for 1837.

JUST received, at the Depository connected with this office, the *Anti-Slavery Almanac for 1837*, full of interesting and important matter. Price, $4,00 per hundred, 60 cents per dozen, 6 cents single.
August 12.

Merrimack House.

THE subscriber respectfully informs the public, that he has taken the **MERRIMACK HOUSE**, North End Main-street, Concord, N. H. where, he will be happy to wait on all those who will favor him with a call. He has put the house in a thorough state of repair and furnished it with entire new furniture and is determined to devote his whole attention to the accommodation of his guests;—he flatters himself that he shall receive a share of public patronage.
TRUE OSGOOD
Concord, June 18, 1836. 1s—

Concord Stereotype Foundry

Low's Building, opposite the Post Office.

ALL kinds of Stereotyping will be done in the best manner and on reasonable terms. Arrangements have been made so that plates for *Sheet* and other *Music*, can be furnished at short notice. Old plates will be repaired. Cuts, Stamps, and Labels cast; Quadrats, and Spaces cut short; Leads, Rules, &c. cut to order.
Orders sent by mail or otherwise will meet with prompt attention.
JACOB PERKINS, Agent.
Concord, June 5, 1836.

POETRY.

[For the Herald of Freedom.]

Stanzas

Sung at the Celebration of the Fourth of July by the Portsmouth Anti-Slavery Society.

This is our Country's day of pride,—
The voices of the free
Are swelling o'er hill, and vale,
The song of Liberty—
Hear ye the shoutings of her sons?
They their high birthright know
No galling yoke is on them laid,
To bid their spirits bow!

But hark! from far, a dismal cry,
Our brothers' ears have heard,
A sound which wrings their souls with pain—
And Freedom is the word!
Freedom to them, and theirs denied,
By those whom God has blest
With good untold, and measureless,
With liberty—and rest!

Hear it! ye lovers of your land,
And haste the land to free,
From every chain that is not love,
By heavenly charity!
Hear, as ye would if from our shores,
The loved were wrench'd away—
Our banner shall deserve her stars,
Unstained by slavery!

[From the Salem Landmark.]

My Mother's Voice.

My mother's voice! I hear it now,
I feel her hand upon my brow,
As when, in heart-felt joy,
She raised her evening hymn of praise,
And called down blessings on the days
Of her loved boy.

My mother's voice! I hear it now,
Her hand is on my burning brow,
As in that early hour,
When fever throbbed in all my veins,
And that kind hand first soothed my pains,
With healing power.

My mother's voice! it sounds as when
She read to me of holy men,
The patriarchs of old:
And gazing downward in my face;
She seemed each infant thought to trace
My blue eyes told.

It comes—when thoughts unhallowed throng,
Woven in sweet deceptive song—
And whispers round my heart;
As when at eve it rose on high,
I hear and think that she is nigh,
And they depart.

Though round my heart all, all beside
The voice of Friendship, Love have died:
That voice would linger there:
As when soft pillowed on her breast,
Its tones first lulled my infant rest,
Or rose in prayer.

DEATH—An Extract.

BY J. G. PERCIVAL.

'Tis good to think on Death—it bends the will
From that stern purpose, which no man can hold
And yet be happy: we must go and fill
Thought with affection, where pale mourners fold
The shroud around those chill limbs, whose fair mould
Imaged unearthly beauty. Why not blend
With tears awhile, and leave that stern, that cold
Contempt of all that waits us, when we end
Our proud career in death, where all, hopeshifted, bend.

'Tis good to hold communion with the dead,
To walk the land where bending willows throw
Gloom o'er the dark green turf, ere the day is fled,
And cast deep shadow on the tomb below;
For, as we muse thus silently, we know
The worth of all our longings, and we pay
New worship unto purity, and so
We gather strength to take our toilsome way,
Which must be meekly borne, or life be thrown away.

[From the Christian Intelligencer.]

The Border Call.

From our Correspondent of the "Far West."

A voice from the border—from valley and hill,
From hamlet and cabin, near streamlet or rill—
It groans in the tempest, it sighs in the breeze,
And asks from dark bondage the spirit's release.

It comes from the Indian, it comes from the *brave*,*
It comes from the master, and comes from the slave;
It comes from the settler, both aged and young,
'Tis heard through the wilds as you travel along.
It calls from the dying, laid low in the ground,
Come help us! (the wilderness echoes the sound,)
Come help us, and save us, the red man doth say,
Enlighten and teach us, poor Africans pray;
Oh, send us the gospel, the emigrants' plead,
To cherish the faith which we so much do need,
Oh, send us the means to enliven, they cry,
The sparks in our bosoms just ready to die;
Send quickly the lamp, with its sacred fire,
To shed the pure light o'er the child and his sire,
That soon, where rude man now in wildness doth roam,
The redolent grace of the gospel may come.

Come, hasten your footsteps, ye heralds, oh haste!
Restore the dead soil on our border so waste;
Come! speed to our help, ere we perish and die—
On mercy's swift pinions, to save us, oh fly!

MARY.

Fort Jessup, (La.) May, 1836.

* Alluding to the destitution of moral culture among the military at some of our frontier posts.

MISCELLANY.

[From Lamartine's Holy Land.]

River Jordan and Lake Genesareth.

"After having crossed, in the space of six hours, this yellow, rocky, yet fertile plain, we perceived the land slope suddenly before us, and discovered the immense valley of Jordan, and the first azure reflections of the beautiful lake Genesareth (or sea of Galilee, as it was called by the ancients and in the gospel.) It soon opened entirely before us, surrounded on every side, save the south, with high grey or black mountains. At its southern extremity, and immediately beneath our feet, it narrowed, leaving a passage for that river of the prophets and the gospel, *the Jordan!* The Jordan issues in a winding form, and enters the low and marshy plain of Esdraelon, at about fifty paces from the lake. In passing, it bubbled a little, thus greeting us with its first murmur, under the ruined arches of a bridge of Roman architecture. It was there we directed our steps down a steep and stony descent, and where we wished to salute the waters consecrated by the recollections of two religions; in a few minutes we were on the banks, and having dismounted, bathed our heads, our hands, and feet, in the soft waters, which are blue and warm like the waters of the Rhine when they issue from the lake of Geneva. The Jordan at this spot which is probably about the middle of its course, would not be called a river in a country of large dimensions; but it is much greater than the Eurotas, and all the rivers whose fabulous historical names are imprinted early in our memory, and convey with them the idea of greatness, rapidity, abundance which the aspect of the reality destroys. The Jordan, even here, is no more than a torrent; although, at the end of a dry autumn, it rolls gently in its bed, and about one hundred feet wide, presenting a sheet of water from two to three feet deep, clear, limped, and transparent (so that the pebbles may be counted at the bottom,) and of that beautiful color, which enables water to reflect the deep blue firmament of Asia—nay, more blue itself, even than the sky, which in reflecting, it enriches. The caravan retired to silence from the village where we had slept, and ascended on the western side of the lake, at a few paces from its waves, upon a rocky and sandy shore, with here and there tufts of rose laurel, and some shrubs with slight indented leaves, bearing a flower similar to our lilac. On our left a chain of peaked hills, black, barren, hollowed in profound ravines, and spotted at various distances, by immense isolated volcanic stones, extended the whole length of the western coast; and advancing in a sombre and naked promontory to nearly the middle of the sea, hid from us the city of Tiberius, at the extremity of the lake on the further side of Lebanon. Not one of us spoke, so intently were our minds occupied by the scene before us, and the reflections to which it gave birth. As to myself, no spot on earth ever spoke so forcibly or so deliciously to my heart. I have always loved to wander over the physical scenes inhabited by men I have known, admired, loved, or revered, as well amongst the living as the dead. The country which a great man has inhabited and preferred, during his passage on earth, has always appeared to me the truest and most speaking relic of himself—a kind of material manifestation of his genius—a mute revelation of a portion of his soul—a living and sensible commentary on his life, actions and thoughts. But it was now no longer a great man or a great poet merely, whose favored residence here below I visited. It was the man of men—the man divine; whose traces I had come to adore on the very spot whereon he sojourned—on the very waves that had borne him—on the hills on which he sate—on the stones whereon he had reposed his head. He had, with his mortal eyes, seen this sea, these waves, these hills, these stones; or rather, this sea, these hills, these stones, had seen him. He had trodden a hundred times that path on which I now respectfully walked; his feet had raised the same dust which mine had now raised. During the three years of divine mission, he went and came without ceasing, from Nazareth to Tiberius, from Tiberius to Jerusalem. He had sailed in the barks of the fishermen of the sea of Galilee. He calmed its tempests, he walked on its waves, giving his hand to the apostle of little faith, like me—a celestial hand, of which I have greater need than he had, in the tempest of opinion, and of all thoughts still more terrible. The great and mysterious scene of the gospel passed, in fact, almost entirely on this lake, the borders of this lake, and the mountains which surrounded and overlook it. Behold Emmaus, where he chose at hazard, his disciples amongst the meanest of mankind, to testify that the strength of his religion was in the doctrine itself, and not in its powerless organs. Behold Tiberius, where he appeared to St. Peter, and founded in three words the hierarchy of his church. Behold Capernaum—behold the mountain where he delivered the fine sermon of the mount—behold that on which he manifested the heavenly beatitudes—behold that from which he said, "I have compassion on the people," and multiplied the loaves and the fishes, even as his word creates and multiplies life in the soul—behold the gulph of the miraculous fishing—behold, in fine, the entire gospel, with its affecting parables and its tender and delicious images, which appear to us such as they appeared to the hearers of the divine master when he pointed out to them, with his finger, the lamb, the fold, the good shepherd, and the lilly of the valley. To conclude, the country that Christ preferred on earth; that which he has chosen for the exordium of his mysterious drama; that wherein, during his obscure life of thirty years, he had his parents and his friends according to his flesh; that wherein nature, of which he had the key, appeared to him with the greater charms; behold these mountains from whence he saw, like us, the sun rise and set in revolutions which measured so rapidly his mortal day; here did he successively repose, meditate, pray and cultivate love to God and benignity to man."

Sabbath School Instruction.

At the annual meeting of the Massachusetts Sabbath School Society, Rev. Elam Smalley of Franklin, offered the following resolution.

Resolved, That the grand objects of Sabbath school training should be to prepare souls for heaven.

Mr. Smalley said, possibly some may say, on hearing this resolution read, it is well enough, but then it is too general and has no point to it. Not unlikely they would have it altered so as to read thus: Resolved, That the great object of Sabbath schools should be to expand refine, and ennoble the youthful intellect. Others would say, that this object should be to make our youth useful members of society. Some would like a resolution which should hold up the Sabbath school as principally designed and adapted to prepare our youth to take an active part in the great benevolent enterprises of the day. Others say, that a great conflict has commenced between light and darkness, truth and error, and is to rage hotter and hotter until it shall result in the battle of the great day of the Almighty; and that Sabbath schools will effect nothing to any purpose unless they become seminaries of a moral Sparta, and train the rising generation to engage in this mighty conflict. They point us to the great armies of Temperance, of Romanism and Protestanism, of Licentiousness and Moral purity, of Slavery and Enfranchisement, of War and Peace, of Infidelity and Christianity; and say to us, that no institution is of any value comparatively which does not aim to prepare the mind to contend manfully in the strife of mind, and to cultivate a moral heroism which shall quail before no danger. Thus some in one way and some in another, would alter this resolution so as to give it definiteness and point.

Now, sir, it is freely conceded that the objects alluded to are all important, and many will claim in greater or less degrees, the attention of patriots, philanthropists and Christians. And I like the resolution which I have the honor to present on this occasion *because it sweeps the whole*. It necessarily involves the improvement of the intellect, and the sanctification of the heart and it moreover contemplates the most vigorous effort to promote any philanthropic and Christian enterprise. To prepare minds for heaven, is to imbue them with the spirit of holiness and love, supreme love to God, and impartial love to men. Such love is the fulfiling of the law, and prompts to the performance of all the duties which we owe to God, to ourselves and to human kind. If, then, we would give an impulse to the best kind of intellectual cultivation, we must aim to bring the exalted motives of heaven to bear upon the heart. If we would see the rising generation preparing to act their parts as useful and honorable members of society, we must aim to harmonise their spirits with the spirits of the just made perfect. Would we see a generation of men standing far in advance at the present, and pushing the enterprises of benevolence with a rapidity and to an extent which earth has never yet seen, why we must just make it a grand point to infuse into the minds of our youth the zeal, the energy, and the love of heaven's inhabitants. And if we contemplate the *moral struggles of the present century* with deep interest, and would leave behind us a generation who shall, by the blessing of God, bring these struggles to a glorious consummation, we must train the youthful intellect and the youthful heart by those lofty principles which guide the minds and swell the hearts, and inspire the harmonies of heaven.

Sir, I know of no foe to darkness more uncompromising, more deadly, than light. Error finds no antagonist so firm in action as truth. The most inveterate enemy to sin is holiness. The oppression, the cruelty, the hatred, the selfishness of earth, and their most unyielding opponent is the benevolence which gives heaven its beauty and its glory. In this world, as cruel, as warlike, as revengeful, as wicked as it is, I know of no weapons which are more powerful or successful, than those spiritual ones which are mighty through God, to the pulling down of the strong holds of error and sin. If, then, we would war a good warfare, if we would have our children war a good warfare, if we would see the mighty structures of evil, which selfishness and ungodly passions have reared in this world, laid low, we must arm ourselves and our children with the weapons of love.

Anecdote of Jean Pierre Boyer, President of Hayti.

Before the abolition of Slavery in the British colonies, two Slaves fled from Jamaica in a sloop, which they steered to the island of Hayti. Upon landing they left the sloop and fled to the mountains. Boyer immediately informed the Governor of Jamaica of the fact and offered to return the sloop as soon as it should be properly claimed. A British captain was directed to proceed to Hayti and demand not only the sloop but the runaways. This officer and his second in command were received by Boyer with great politeness in his princely palace. They stated the claim to the sloop, and it was promptly restored. But it was a very "delicate" matter to ask the President of a "free negro" republic for the fugitive slaves. The gallant British captain hesitated, looked imploringly at his second, and revolved in his mind the alternative of broaching the question or going back in disgrace. At length he ventured to say, "Your Excellency is probably aware of the two slaves—" "Yes, and you are instructed to demand them, also!" exclaimed Boyer, starting from his seat and assuming a gravity any thing but agreeable to the *pale* faced applicants. A silence ensued of some minutes, every minute of which was an age to the captain, while Boyer strode sternly up and down the hall. At length he relieved the two officers from their embarrassment by saying, "I have heard that slaves sometimes escape from the colonies to England, will you please to inform me whether they are delivered up on claim of their masters?" "No," replied the captain, "every man is free in England; the law allows no slavery there, nor can the master recover his slave there." "Well," said Boyer, "tell your king it is just so in Hayti."

The Coral Insect.

BY THOMAS CAMPBELL.

A bit of ornament and a bauble it is, I grant you; but remember that the coral insect, though a tiny little gentleman, is more important in one respect than Columbus himself. He is not a finder of islands and continents, but a founder of them. This creature, encroaches on the ocean itself—diminishes his dominion—increases the proportion of inhabitable land on our planet, and contributes with the submarine volcano, to change the aspect of the world. The volcano, as an agent of nature, does his business with terrible despatch; he heaves up the bottom of the sea to a moderate distance from its surface, and there leaves a submarine rocky bank; but in a thousand instances this bank would never emerge from the ocean as an island, unless the little coral insect set to work in building his house upon every hard substance that he can find at the bottom of the sea. When the first generation of these animalculæ ceases to live, their structures adhere to each other by virtue either of the glutinous remains within them or of some property in salt-water, and the interstices being gradually filled up by sand and shells, a mass of rock is at length formed. Future races of these animalculæ erect their habitations upon the rising bank, and die in their turn, to increase, but principally to elevate this monument of their wonderful labors. An able voyager, who has written on the formation of coral reefs, observes, that "the care taken to work perpendicularly in the earlier stages, marks a surprising instinct in these diminutive creatures, for when their wall of coral, which is erected for the most part in situations where the winds are constant, is arrived at the surface, it affords a shelter to the leeward of which their infant colonies may be safely sent." To be constantly covered with water seems to be necessary to the existence of the coral insects, and therefore their habitations are always under the sea's surface. But above their habitations, matter accumulates till it overtops the waves at low water, and this matter, being exposed to the action of the air, looses its adhesive property, salt plants take root upon it, and a soil begins to be formed. Ere long the new bank is visited by the sea-bird, by and by the nut of the cocoa or the pandanus is thrown ashore, and the wearied land bird, resting his wings on the soil, deposites on it the seeds of herbs and trees. Every tide and every gale adds something to the bank, and gradually spreads into an island of luxuriant vegetation. Man comes at last to take possession of the new estate, and he may well say that the architecture of an insect has laid the foundations of his property.

GEORGE PORTER,
Dealer in
CROCKERY,
CHINA, GLASS, HARD AND HOLLOW WARE,
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No. 1.
Low's Brick Block, Concord, N. H.
June 18, 1836.

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FOR the cure of ring-worms, cancers, scald head, salt rheum, pimples, humors, or any eruptions of the skin.

This Panacea may be safely used by any person whatever without any fear of striking the humors to the stomach, and can be relied on as a safe and sure remedy for all diseases of the skin.

This certifies that I have been afflicted with a humor on my face and head for five years; which has been called by some a Ringworm, Leprosy &c; and after trying numerous prescriptions, all to no effect, I made use of one bottle of Brackett's Universal Panacea, and found I had obtained an effectual remedy. N. WHEET.
Concord, Jan. 6.

This may certify that having been afflicted for eight months or more with what is called Ringworm, and after having made use of many remedies in vain, I applied to Mr. Brackett, and after using his Universal Panacea for a short time I received an entire cure.

CHARLES MOODY.

Numerous testimonials might be published of the efficacy of this Panacea, but we subjoin only the names of a few who have used the article in this town.

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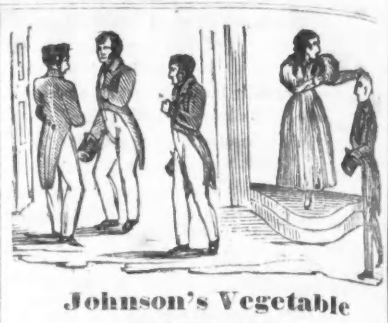

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